

A
SUPPLEMENT
TO THE
ADVICE
FROM THE
Scandal. Club.

For the Month of DECEMBER.

Numb. 4.

L O N D O N:
Printed in the Year MDCCIV.

ADVICE from the Scandal. CLUB.

THE Society think themselves highly oblig'd, to the Gentleman who sent them the following Letter.

1. For often reading their Reviews,
2. For allowing, that *some of them will bear it.*

Tho' upon Second Thoughts, they think they are only Debtors for the first Article, and that he ow'd the Second, to his own Discretion; for else he would find it hard to justify his Reading often, what he did not think would bear it.

S I R,

Give me leave to be a little free with you, I have seen and read many of your Works with Pleasure, and in that Vol. amongst the rest, I was mightily pleas'd with your Management and Sincerity with Mr. How. I often read your Reviews, and I confess many of them will bear it; but in one that I saw last Week I think that of the 12th Instant, the latter end of the first Paragraph is a Fault, which either the Author or the Printer must own, and your Subsequent Reviews atone for, the Words of our Saviour mistook for those of his Apostles; but if it were a Slip (and that's the best can be said for't) why shon'd Scripture be lightly apply'd, and in-matter plainly Political? I thought Mr.

Collier, had sufficiently baffled that Practice. I have one thing more to say, and that's an Observation, I make of a Sort of People, pretending to be Loyal, and very Respectful, who are very forward and unmannerly, to reflect on the Four late Reigns of the STUARTS; and delight to rake in their Ashes (only for Faults) to dress up a Trophy, to present the World, which I can't imagin, how they should expect any thing but a Rebuke for; your Scandal Club can make pretty sport with them, if they get not off it, by pretending they may do it Occasionally!

Sir,
Your Humble Servant.

As to his Reproof, of our misquoting the Words of our Saviour, and calling them as of an Apostle, the Printer acknowledg'd the Error, to be his in the next Review, or the next but one; and in that, we are just to our own Rule, to acknowledge the Mistakes, We find in our own Performances, as readily as to Censure others.

As to the Quoting Scripture on trifling occasions, we allow no slight use ought to be made of Scripture, and Mr. Collier has done Worthily on that Head; but the Author cannot agree, that the Phrase of Scripture is peculiarly adapted to the Expressions of the Sacred Text, for that were to Consecrate the Four and Twenty Letters, and it might as well be done so to another, as an Evangelical Use.

A. 2

But that

that the Scripture as such, should not be Quoted in any momentous Case; tho' Civil or Political, I cannot agree; and the Case here was of extraordinary Signification, and such, as could no better way be express'd; and we are ready to joyn Issue with him, upon that he d, and to give innumerable Precedents of Note, and such as are of unquestionable Authority.

As to the Remark this Gentleman brings before the Society, of Persons who with Rudeness and Ill Manners, reflect on the Four Late Reigns; and delight to rake in the Ashes of the *STUARTS*, only for Faults to dress up a Trophy, They approve his hint, and first of all, Unanimously Voting the Thing to be Scandalous and Invidious; they are very willing to Censure it.

But in this Censure, the Society began to consider, they should involve almost all Mankind, who are fond of raking in the Miscarriages of their Ancestors, and leaving a Blessed Example to Posterity, to rake into ours, and before they go too far into the Case itself, they were willing to examine, who this will reach; as

First, Here is my Lord *Clarendon's* History of the Rebellion; blasted at once, than which We know, no greater Satyr ever was Wrote, upon the Life, Conduct, and Reign of King *Charles the I.* and had it not been Publish'd by the Famous University of *Oxford*, I should have concluded it had been design'd for a real banter of him,

But as the Author of this, is preparing some Remarks of that kind for publick use, it is defer'd here,

Secondly, Here is a Darling Subject lost which some Gentlemen are so fond

of, for the peculiar use of the 30th of *January*, that they can never part with it, viz. Raking into the Sins of our Fathers; for by the same Rule, that we should not Dress Trophy's on one hand, we should not rake into Ashes and Errors on the other.

Thirdly, Here are the Mouths of all those Learned Gentleman stop'd at once, who cannot digest their Dinner, without railing at the Memory of King *WILLIAM*; and tho' we think his Life will bear a Scrutiny better than any Princes, that ever sat on the *English* Throne before him, yet if we come to the Nicety, one King's Life ought to be no more Canvass'd and Rak'd into than another.

Here therefore the Society finds some Difficulty, which, till it is remov'd, they really know not who to reprove first — But they cannot but think they have Room here to observe, the Nature and Consequences of this ill Natur'd Practice.

1. 'Tis the meer Quintessence, and Marrow of Ingenuous Reflection; since to Reproach those, who are not here to answer for themselves, is as base an Action, as a Man can easily be guilty of.

2. It has as little Sense in it, as Manners; for 'tis a means to no End: 'tis Insulting the Memory of those, that are not sensible of the Injury, nor in a posture to resent it.

3. As far as it is meant, to Insult the Posterity of those People Dead, so far 'tis still more void of Common Sense; for that to be the Son of this, or that Party, can be no rational Re-

fection upon any Body; for then we are all Sons of Saxons, and they all Thieves &c.

Mr. REVIEW

4. The Posterity is Transpos'd as to Parties, vastly different from their Fathers; abundance of our Conforming Clergy, are the Sons of Dissenting Ministers, as Dr. Calamy, Dr. Symphon, and many more; abundance of our strictest Dissenters, Sons of the Sons of the Church; Low Church Men; the Sons of *Cavaliers*; High Church Men, the Sons of *Round Heads*; what can the searching into Antiquity, better us or lessen us? Is Sir H—— M—— the worse Champion of the High Church Cause, for being one of them, who Dr. H—— call'd the Spawn of Rebels and a Viperous Blood, not fit to Live? Nor is —— C—— less a Low Church Man, for his being the Son of a Stanch Royalist, that lost his Life, and 4000 per Ann. for King Charles the Ist.

5 We ought to be sure, that we are much better than our Ancestors before we bring their Actions upon the Stage with our own, lest our Children should say, *the Comparison is Odious*.

6. We ought to Bury 41 for the sake of the Revolution, and Talk no more of killing Kings, for the sake of the Battle at the *Boyn*; and there we leave it for the present.

THE following Letter having been mislaid, could not sooner be Answer'd; however the Society thought better late than never; and Order'd it, with their Answer, forthwith to be Inserted.

I Being a Young Man of a good Family, and capable of the State of Matrimony, Courted a Young Lady of a good Fortune, about a Year and a Half ago; viz. —— in S——y, but when it was almost come to Conclusion, an unlucky Accident happen'd, for a Woman Servant in the house, feeling the Pains of Childbirth coming upon her; pretended extraordinary business at London, whither with much ado she got; but within 2 Hours after, brought forth a Male Child, and Proclaim'd me the Father; upon which Accident, I say, the Match broke off, and I was sent to Holland, but am since Return'd; and since my Return the said Lady shows me a great deal of Respect; but her Friends keep such a watchful Eye over us, that we can never be in Private together; now I desire your Advice in this Matter, how I shall obtain her, and which way, for I am so much in Love with her, that I can brook no denial, which makes me almost afraid to Prosecute my Suit, for fear her Friends will not give their Consent. Pray, Sir, favour me with your Advice, if possible in Saturday's Review; for I can brook no delay, but must do something or other) and you will mighty oblige your humble Servant, who will be ready openly to acknowledge this ~~transact~~ whenever you Command.

I am

Octob. 9.

Yours,

L V.

1704.

The Society cannot imagine what this Gentleman, can expect they should say to him.

His way of telling the Story of the Wench, who laid a Child to him, seems to

to imply it was no wrong to him; and now he would have the Society put him in a way, how to obtain a Vertuous Young Lady with a good Fortune, whose Friends are not willing She should be bedded by a Whoremaster.

Really, *Sir*, the Society find it very difficult to Answer your Request; ~~but~~ to show their willingness, they humbly propose to you,

1 That you procure it to be, absolutely False, *tho* it once was True; that you ever was the Father of this Child, and for the bringing this to pass, they recommend you to an Old Inverter of Nature; which they don't know, but you may hear of about the *East-Indies*, or somewhere else if any where.

2. They desire you to go to the Royal Society, and obtain a Certificate from them, upon Authentick Demonstrations, that tho' you was the Father of the Child, yet you had nothing to do with the Mother; and these things being easily made out, by the Philosophical Transactions of that Learned Body, there is no Question, but upon settling the Matter to the Satisfaction of the Lady's Relations, you may again be admitted, to make your Publick Addresses.

THE Society have always guarded themselves against any thing, that may seem to intermeddle with the Church, and especialiy Parish Business; but they are so earnestly Address'd by a whole Neighbourhood, in the following Case; that they could not avoid it, and hope all the Parties concern'd will excuse them.

Gentlemen,

AS your Remarks upon Scandalous Abuses, are very Judicious and entertaining. we should hold our selves inexcusable, if we did not lay before you an Abuse Committed, by the Right Worshipful the Trustees of the Cha—l in King St—— near Gol——n S——r. Who ever since the Rebuilding of it, have appointed a Succession of Boys to Administer in Holy Things.

We, who are no inconsiderable part of the Congregation, cannot but be offended at it, since we pay such a Rate for our Pews, as is sufficient to maintain Fit and Able Men.

Besides We judge it Anticanonical, and contrary to the Direction of the Apostle, who says, let all things be done decently and in Order.

Now, Wee humbly conceive, that Decency and Order can never be preserv'd in a Church, where Boys have the Direction, and are set up for Dictators; (Anglicè Psalm Setters) Neither is it agreeable to the intent of that Prayer, where the Preacher begs of God, to supply the Church with Fit and Able Men, to do him Service in it.

When, as has been hinted, these Lads, (whatever they may grow to in time) are at present fit for little, except to be Whip'd for Squeeling and making a Noise in the Church, to the no small Disturbance, of the Sober Part of the Auditory.

We, can think but of one Excuse, which those Worthy Persons can make use of by way of Extenuation, namely, that Text in the Psalms, where it is said, That out of the Mouths of Babes and Sucklings thou hast ordain'd Praise, To be said or Sung in Churches.

Your

Your Speedy Censure, will very much Engage,

*Lane's Coffee House,
Monday Morning.*

J. R & J. K.
cum multis Aliis

The Censure of this Society, being desir'd in this Case, they only think fit to recommend the Fact back, to the Persons concern'd, which they think speaks for it self; but they cannot forbear hinting that they are of opinion, it cannot consist with over much Decensie to make the House of God a Singing School to Teach Boys in, especially at the time of Worship; and that if the Youths are permitted to Sing in the Church, they should be restrain'd till they arrive to a decent Proficiency; for the rest, they leave it to the Elders of the Parish, to decide among themselves.

THE Gentleman who lent us the following Letter, seems; a little of a *Turkish* Principle, to judge of all our Endeavours by the Success; so for our Reward, the Society shall be invited to Dinner, but not unless our Answer has an effect upon his Mistress; just thus it is with all the World.

*Endeavour bears a Value more or less,
Just as 'tis recommended by Success;
The Lucky Coxcomb every Man will prize,
And Prosperous Actions, always pass for Wise.*

However, the Author of this Letter shall see, we'll do our Endeavour without hope of Reward ———
The Letter is as follows.

S I R,

I Observe you have Answer'd Honest Roger very Civilly; and to Encourage you he did, if you'll Answer mine the next Tuesday, when it has the desir'd Effect upon my Mistress, I assure you, I'll invite you to my Wedding.

S I R,

THE Question is, whether I having been a Loving Husband to my former Wife, and continuing a Careful Father to my Children. My Affections be not so far Exhausted, that I cannot Love a Wife, as I ought, or She deserves; or as if I had not Children, for this is what my Mistress asserts, and proves it thus, the Affections that should be intirely fix'd upon one Object being divided, must consequently become much Weaker; now I confess, that if Love were Compos'd of Matter, or had Form, the Argument must be good, and the Assertion infallibly true: but if it be a Divine Principle, as the Learned Generally define it; then I think the consequence is directly contrary, and the more we Exercise, the more we shall have; and that no Man has more than the uses, and he that uses none, can't be said to have any; and my own Experience tells me, that I may Love my Children very well, as I ought to do my Relations and Friends in like manner; and yet have never a Drachm the less for a Good Wife when I get her; but Sir, I submit all to your better Judgment and Determination, and beg your Answer with Speed, in which you'll much oblige.

Sir,

Your most Humble Servant.

M. A

This Lady is a Philosopher without doubt, and could She reduce our Affections to Quantity and Substance, she would be in the right to suppose, that the more is Expended, there would be the less left.

But what will she say, if over and above your Answer Sir, she should be told, that in Love the Case alters; and the more 'tis made use of, the more it grows; we believe 'tis more easily Demonstrable, than the decay through the Variety of Objects.

Another Notion the Society have of this unaccountable thing we call Love; that tho' it is an Unexhaustible Fountain, so it has different Springs and Channels; and 'tis our Opinion, that the Paternal Love, being vastly different from the Conjugal; can by no means be an interruption to it, but rather an encourager, and above all, it seems to me, that he that loves his Children very tenderly, may be the better suppos'd to Love a Wife; as he that discharges one Relative Duty well, may be thought the most likely to discharge another.

We therefore determine, that he that has a true Fatherly Affection to his Children, it is very probable will be capable to Love a Good Wife very well; since a Tender Father, seldom makes an Ill Husband.

The Society, Sir, does not deny but that in such a Case, there may want more than ordinary Discretion, in the Conduct and Management of the different Tempers of Relations, and this they recommend to both Parties, as a very proper Ingredient in their future Felicity, and the want of which, makes many Families Unhappy, where there is Originally no want of Affection.

Notwithstanding, the Society has often declar'd against Interpreting Dreams, Riddles and Ænigma's, and frequently protested, they are not to be taken for Conjurers; yet here is a Gentleman will hook us in, and the Society are willing to oblige all their Friends.

Gentlemen,

THe Following Riddle, is not sent to you to Puzzle you, (it being very easie) but to desire you so far to approve of it, as to Introduce it to the World.

A Negro I, yet sprung from Northern Climes,
 I suffer Martyrdom, for Merit, not for Crimes.
 Buried before I'm Born, I rise to Light,
 With mangled Limbs, no Hands, nor Eyes for Sight,
 Thus fly my Country, yet not safe in Flight,
 Trembling thro' Pyrates, Storms, and Waves, convey'd,
 In Fair *Augusta's* Walls I seek for Aid,
 There to Her Gods, I stately Temples raise,
 And Court her Citizens a Thousand ways,

Visit

I Visit each House, and where'soe'r I go
 I Brew, I Cook, I all the Drugery do.
 Yet neither Service, nor my exile State,
 Can Pity move, or screen me from their Hate
 Untimely Death I meet, where'ere I come,
 Blessing those Hands whence I receive my doom.
 In Dungeon dark, Imprison'd first I lye,
 And then in Iron Cage, like *Bajazet* I dye.

TH E Wit and Spirit of these Lines, Extorted the following Answer from the Society.

From Nitrous Earth, in Northern Caverns found,
 The Coles with black and Bitumen abound
 In these the Ænigmatick Spells remain,
 These all our Culinary Arts maintain,
 These Pay for Building Pauls. —

I Likewise beg the Solution of the four following Lines,

Semiramis, upon the Royal Throne
 Was taken by the *Persians* for her Son
 Who then was Dead, now tell me if you can,
 If he like Woman look'd, or she like Man. *Amintor.*

*I am,
 Gentlemen
 Your Humble Servant,
 Philænegmaticus.*

answer,
 Neither ; but the People like Fools.

THE wicked Author of the following Letter, may have some Unlucky Design for ought we know, be it to whomsoever it belongs ; the Society are of the Opinion with the Author, as to the Clause in the Review ; that Her Majesty, is a Masculine in her Politick Capascity.

Gentlemen of the Scandal Club.

I Just now Read the Review of this day,
 in which I find the Author has (I know
 not by what Figure of Speech, or by what Magick Charm) made the Queen change Sexes,
 and according to him she is now a King ;
 when I saw this, thought I perhaps, this

B

may

may do my Neighbour B—— the piece of Service, to inform her how she may effectually convince her Husband; that the Masculine Creature be found in her Cubicle was Feminine; if the Gentleman can do her this piece Service, it may prevent, as well as end, a great deal of Strife; therefore it will be very acceptable in the next Review, to

Neat's Coffee-house,
near Spittle-fields,

Gentlemen,

Your Humble Servant,

Jan. 27. 1704.

R. M.

The Society, refers the Article of the Letter, to the Mischief meaning Writer; and declare their Opinion is, if he can find out a way for it, he will deserve a Patent for the Invention:

THE Author of the following Letter, is desir'd to observe, that the Society are no more Conjurers, than the Men of Guilford; and very much unqualifi'd to meddle with those Actions, in which, Men are pleas'd to let us know, they have no meaning at all, he is therefore recommended to the Author of the Gazette, to give an Account of this, among a great many more of his unaccountables.

Worthy Gentlemen,

I Have spent much time but to no purpose, and the more I Studied, the more impossible I found it, to satisfy my self in this Point; I at last Resolv'd wholly, to refer myself to Your Honourable Society, whose

sublime Knowledge and Learning, may probably discover the Mystery; (the matter is this) I am a Neighbour, and well acquainted with the Town of Guildford, but cannot learn, what quick Intelligence, they have, that they could Celebrate the 7th of September, for the Victory obtain'd by Sir George Rook, when the rest of their Country, knew nothing of the Matter—— (vide Gazette N^o 1054. My humble Request is therefore, that you would resolve me this Doubt, as soon as possibly you can, for upon my Salvation, I verily believe they are no Conjurers, and you will highly oblige,

Grecian Coffee-house,

Your

Affectionate Friend,

and Servant,

Jan. 24.

M. Randy.

IF the Gentlemen, who sent the following Letter, is not the same Person, who us'd the Society ill enough, in his Answer to their Query, about the Word Majesty's; and to whom they retaliated it seems to his Satisfaction, they ask his Pardon.

If it be the Gentleman, the Society observe to him, they are wholly unconcern'd at the ill Nature of his Treatment of them; and indeed think he descends below himself, and below their Reply in another Letter receiv'd since.

Scandal. Club,

B*Y the constant Title of your Advices, you profess your self to be a Society or Club; and accordingly in most of your Papers, you speak in the Plural. But in No. 93. as well as several others, one single Person takes upon him the part of the Oracle,*

Now if one Man alone be the Author, by what Figure do you make him a Club or Society? If more are concern'd in it, with what Forehead dare that single Member assume to himself, what is owing to the Collective Body?

If the Dilemma be not too pressing, and very true Logick; you know how, and will be ready to retaliate.

January 24.

1703.

Your humble Servant.

As to the Case before him, and the Singularity or Plurality of the Society, they refer to the very *Review* he mentions; and insist upon it, that the Person speaking in the first Person Singular, *Review* No. 93. is particularly call'd the Author of the Paper. Now we suppose this Man of nice Observation, cannot imagine that the Author of the Paper and Society, can mean one individual; and yet if they should, they are fairly distinguish'd in the Paper; and therefore so far he is plainly in the Wrong, and his Observations was order'd to be enter'd in their Books among *Groundless Scruples* rais'd at the Society, *Fol. 12. No. 2750.* and left for him to make out at his Leisure.

O*F all the difficult case Cases that ever came before the Society, they think the following has the least*

Need of Enquiry; and therefore they suppose the Person sending it, rather design'd to have it publick than to have it answer'd. However, to satisfy his Enquiry, they are free to give their Opinion of the Case, not knowing or desiring to know any thing of the Person.

S I R S

I*Not being willing to condemn my Friend before I find him culpable; the Crime with which he is charged, least his Innocency should appear, and I too late repent of my rash Judgment, to the Injury of my Friend, and the Guilt of my own Conscience. Therefore have apply'd my self to you, hoping by your wise Determination, to have seasonable Advice, on the Particulars which I shall communicate to you; and I hope that Advice will be my Instructions, so to steer my Course in this critical Juncture of my Affairs, and that without Offence.*

Know then Gentlemen, this Friend of mine, who is the Subject of my Writing, being in a sponable Condition; and finding his Constitution sate with a Wife, takes one whom he affects without Dispute. But as some increase, and others decrease in their Loves, and many times Provocations are given, which freeze, that Affection which before was so ardent; so this Woman giving way to all manner of vicious Courses, could not limit her self neither to Modesty nor Moderation; but launching out into an Extream of both, caused her Husband to be very uneasie under such Circumstances; so that he did all that was possible to be done to reform her. But finding all his Endeavours ineffectual; and having apparent Proofs of her defiling his Bed, he endeavours if possible to free himself; so that he was withdrawn with a Resolution never more to return to her.

B 2

Thus

Thus my Friend goes very remote from her, settles himself, lives Eight or Nine Years, improving the Talent of his Substance, and not hearing of or from his Wife all this time, concludes she is dead, or at least hopes so. Living in Peace and Plenty, wanting nothing to compleat his Happiness but a good Wife, he having had the Experience of a bad one already. Thus being willing to try a Second Time, and meeting with one whose Deserts equals his, he contracts Matrimony with her, they live and enjoy Peace and Tranquillity together, without any Molestation, Thirteen or Fourteen Years.

But now all of a sudden appears a new and strange Face of things, for his first Wife (whom he supposed to be dead) being under very mean Circumstances, getting Intelligence where he lives; and understanding he is in a flourishing State, directs her self with all possible Speed to him, with a Design wholly to dispossess this second Wife of her Husband, who till now, was not sensible of her Partner. But as Partnership is not good where they do not agree, so could not these two. But as the Man thought he had most Reason to love his second Wife, she having acted the Part of a good one on all Accounts, so sought his Release from the first by a second Flight, taking this his second Wife along with him, providing for her (though after Knowledge thereof she never slept by him.)

In this Condition they now are; his first Wife being wholly disappointed, I desire your speedy Answer, I not being willing till then, to censure upon the same. Whether this Man is not highly to blame for taking a second Wife before he had a Certainty of the Death of the first? Not but that she was very much to blame to provoke him so highly. I desire to know, whether he ought to live with them both? If not with both, with which? And how he shall discharge himself innocently of the other? If not with either

or neither, how he must behave himself without Offence to the Laws of God or the Laws of Man. In doing of this, you will much oblige,

Your humble Servant,

W. M.

The Resolutions of the Society in this Case are as follow.

1. They observe this Gentleman's first Wife was false to him, or in English, a W——e; for in this Case the matter cannot admit of less, and endeavouring in vain to reclaim her, as who ever accomplish'd such a Task! he resolv'd to quit her. So far the Society have nothing against him.

2. He marryes another Wife, — and here the Society would be glad to know,

1. What Pretence could he make to that Freedom, unless he had been sure his first Wife had been dead? To say he heard nothing from her, is to say nothing, since it seems she could not know where to find him; and it might be enquir'd, did he endeavour to inform himself of her?

2. With what Face could he hear the Minister pronounce those Words in the Office of Matrimony? I Charge ye, if either of you know any just Cause why ye should not be lawfully joyn'd, &c. that ye now declare it. —

Wherefore the Society freely declare their Opinion, That in thus adventuring to marry, he has committed a Notorious Crime against God, against the

the Law, and against Innocent and Vertuous Woman, for such the Letter describes the second to be.

As to advising him what to do,

1. 'Tis plain he may not live or co-habit with his second; for as it has been Adultery all along in him, it would be so now in her and him too.

2. As to his first, if he could prove her an Adultress, he ought fairly to have su'd out a Divorce against her, or else she is still his Wife; and yet if he had, we do not see by our Law how he could have taken a second Wife.

As to his present Condition, 'tis very odd; he is bound to maintain both, and can co-habit with neither. His only way is, to bring the first Wife to consent to a Legal Divorce upon fair Conditions, and get an Act of Parliament to confirm his second Marriage; this will clear him as to the Laws of the Land, and as to the Laws of God, we recommend him to Divine Mercy and Repentance.

THE Two following Questions, tho' from different Persons, came to the Society so much together, and seem to offer a Beginning to a large Field of Debate on Subjects so very much already controverted, that we could not but speak to them together; and shall fence against their hidden Design as well as we can.

To the Scandal. Club.

Gentlemen,

NOT that I think you want Business, (for I am sensible you are over-bur-

then'd) but for the Satisfaction of myself and others, I propose this following:

Whether it be lawfully for Subjects to take up Arms against their Prince at any time?

We shall highly be oblig'd to you, if you please to give us your Judgment upon this, when it will best stand in your Review.

Gentlemen,

A Debate arising amongst some Gentlemen, they agreed by Consent, that your Answer to the Question (Who, or what are the three States that compose or constitute the Government of England) should determine their Dispute. If you please to insert an Answer in your Review, the next Opportunity, it will oblige,

Your humble Servant

Feb. 15.
1703.

To-York.

To the first of these, we refer to the Example of David against Saul, and the Revolt of the Ten Tribes against Rehoboam, both which were approv'd by Heaven; and the latter says expressly, *This Thing is done of me*, 2 Chron. 4. 4. to these we think 'tis needless to add the general Practice of Nations, and particularly of our own; for they only prove it has been done, but these prove it is lawful; nay, and that God himself concerns himself in it as the moving Cause.

To the second of these Questions about the Three Estates, we are not Ignorant of the Vouchers on one Side; and the other from very Authentick Authors, as Coke, Selden, Grotius, and other_s.

others, and are very unwilling to meddle with the matter, leaving it wholly to the Observator and his Antagonists, who have spent a great deal of time on this Subject; but because something is requir'd to be said, I refer the Enquirer to the Letter, sent by the Old Duke of Ormond, then General for King Charles the I. in Ireland, and Besieging Dublin, Directed to Collonel Jones Governour for the Parliament in Dublin; inviting the Collonel to come over to the King's Party, and Surrender the City, and Castle of Dublin to him.

The Duke of Ormond, running out against the Usurpation of Crommel, and the Parliament has these Words;

Now that of the three Estates, of King Lords, and Commons, whereof in all Ages, Parliaments have consisted, there remains only a small Number; and they the Dregs and Scum of the House of Commons.

Now if these are not the Three Estates, than was my Lord Duke of Ormond very much mistaken, but however this proves, that the Notion of the King, Lords and Commons making the Three Estates, is not a Phanatick, but a Loyal Cavalier Principle, believ'd in an Army, and by a Nobleman, who all People allow, to be intirely in the Interest of the Royal Family, and fully bent, to the Pulling down Rebellion and all Anarchichal Principles; and this is as much as I desire to Claim from the Quotation, and let the Dispute itself lye before the other Gentlemen as it did before; this Quotation, is to be found in the Second Vol. of Milton's Works, Fol. 562. and if that be doubted in the Original Letter, yet to be found with the Treaty of Peace, made by the Duke with the Irish.

Without any retrospect on the Persons, perfectly unknown to the Society; the following Letter seems Capable, of a great many useful Cautions and Improvements, for the Benefit of the Present Age.

Gentlemen,

I Am a Tradesman, and about 2 Years half a ago, Married a Wife, who, was beholden to a Certain Gentleman for her Portion; which although that was not very considerable, yet knowing, or rather observing by her Behaviour, and other convincing Circumstances, the reason of that Kindness to her, to proceed from very extraordinary Favours, Granted by her, to him, and those none of the most Honourable; I did upon my removing, which was from a back Shop, and part of the House, to a large whole House) take the Liberty (by my Wifes perswasion to borrow of the Gentleman, a Summ of Money to furnish it: which he readily lent me, and appear'd much my real Friend; but I having a Friend (as I then thought him,) I told him the whole circumstance of the Story, who proving a greater Friend, to one very intimate with the Gentleman, by that means, the Gentleman is inform'd of my being the discoverer of that matter, and is very much incens'd at it; upon the whole, I beg your Solution, of these Queries, in your next Review.

First, Whether I may, or ought to endeavour, the obtaining the Gentleman's Favour and Friendship, although on the hardest Conditions, or run the hazard of his Anger, and thereby, be made in Danger of being Arrested and Ruined.

Secondly,

Secondly, *Whether I had better, or ought to hide my Resentment, and beg Pardon, or frankly tell him, the reasons of my Jealousie; the Circumstances consider'd,*

Thirdly, *Whether I ought not, to Summon H—— D——, not far from Chancery-Lane end, in Fleetstreet before your Club, for his Perfidie and Breach of Friendship, and if so, please to Issue a Summons in my behalf.*

Your speedy Answer is earnestly desir'd, and will be highly obliging to,

Sir,

Your very humble Servant,

Jan. 31. 1704

J—— M——g——n.

The Society, upon considering this Nice Circumstance, made the following Observations;

1. Sir unless your Observations of your Wifes Behaviour, related to something after your Marriage, you were to blame, to make any Reflections, for what was past all manner of Cure.

2. If they were Subsequent to your Marriage, you were still Inexcusable, to borrow Money of your Cornutor, after you had made a Discovery, since that was binding your self Prentice to him, to be his humble Servant, and C——d, till you could pay him his Money, and after all, to commit this in Confidence, to a Third Person was a Folly two or three Degrees

beyond Dulness, and what no body can Extenuate; so that upon the whole Sir, they see nothing in the matter, but what is your own doing, and in which, they can neither help, nor pity you :

As to Advice,

That your Friend has acted a Villanous part is no Question; but the Folly of making such a Confidence to any Man, is so great, that they are loth to bring him before the Society; because when they Expose him for a Traytor, they must expose you, under so many Unhappy Titles; that they think 'tis better for you, to put all in your Pocket and let it alone.

2. As to your Conduct with the Gentleman, 'tis Our Advice, you ought to Pay him his Money, and keep your Wife away from him; but if that cannot be done, as who can refrain, when —— prompts to Wickedness, you must pursue the Methods the Law Directs.

3. But all this depends Sir, on your being Able, by undoubted Testimony, to prove the Fact in all its parts, as your Wife a W——, The Gentleman Guilty, and the Practice continued; if you can do this, perhaps the Law may find a Method to Discharge your Debt, by way of Damages, and if you cannot, you were much to blame, to make your self, your Family, and your Friend so Publick.

In general they observ'd;

1. 'Tis a Dangerous thing to borrow Money, of one that expects double Payment; for the borrower is Servant to the Lender, and must not deny him-
his

His House, his Wife, or any thing unless he can Pay him at Demand,

2. He that Commits a Family Secret to a False Friend ; is sure to be Ruin'd and Undone.

3. Traytors to Friendship, and revealers of Secrets, are the Bane of Societies, and deserve to be Treated with the utmost Contempt.

IN one of Our Reviews, a Story of an Undutiful Daughter, gave some Occasion to some Reflections, which some People have thought, too Grave and Godly ; they who can Relish nothing that is Serious, must not expect, to be always oblig'd by our Society ; who openly declare, they Publish nothing in the most Diverting manner, but what they design for a Serious Improvement ; and what to the best of their Judgments they apply so.

The following Story is a too melancholy Truth, not to make any one Serious that Reads it ; and the Society cannot but think, it would fill any generous Breast with Indignation.

Gentlemen,

THE Case of the Daughter, mention'd in your last Paper, puts me in Mind of my Friends Case, which is really in Fact True, and has been some Tears, and still is acted by the most Unreasonable and Unnatural of Daughters.

The Case is long, and if too tedious in one of your Weekly Papers, I beg you to Publish it, and your Resolutions thereon, in your next Monthly Supplement.

My Friend who was, and still is, the Father of many Children ; having a great Affection for the Daughter, who was one of his Eldest Children, Married her to very Ingenious Merchant, who at that time, had but little Business or Acquaintance and but a small Estate. However, the Good Father, paid down with his Daughter, 2000 l. as a Marriage Portion ; and brought her Husband into Business and Acquaintance.

This Daughter and her Husband, were also Entertain'd at their said Fathers house Gratis, several Months in a Year, for several Years together ; and about 8 Years after the Marriage it so happen'd ; the good Old Father fell into Distress, and her Husband, then in some measure assisted him, but the Daughter began then, to carry herself Haughty and Slighting, towards both her Father and Mother.

But it pleas'd God, the Good Old Father weather'd the Storm, and got over his Misfortunes, and retired to a Mansion Seat, not 30 Miles from London ; when his Daughters Duty and Civility seem'd to recover ; She and her Husband in a Dutiful and Loving manner, came down to their Fathers House, and live with him for Months together, although in Truth they did, (their Circumstances then being much better then the Fathers) then allow or pay some small matter in respect thereof. Soon after, some other of the Fathers Children being Married without any Portions from him, in regard his circumstances, would not then well permit him to give any, they and their Wives were invited down to the Fathers House, and expected Entertainment ; whereupon and upon other occasions, the Father told the said Daughter, that she and her Family could not be Entertain'd there as formerly. But if she would come down for a Week, and be gone as other Chil-

Children did, she and her Husband should be heartily Welcome:

Upon this, the Daughter fell into very great and Unchristian like Passions; and said she would, because she offer'd to pay some small matter for it, come and live with him whether he would or no, and tore her Hair, and behaved herself like a Mad-woman; which so mov'd the Good Father, (who is one of the best and most patient of Men; and therefore I hope, you will excuse me, for so often making use of the Epithet, good) that he condescended to her most unreasonable Request, or rather Demand.

The Daughter not yet being satisfied, tho' she, together with other misfortunes, drained her good Fathers Purse, that he was not well able, to make any Provision for his other Children (tho' many) the very next Summer following, again came down to her Fathers House, but then none of her little Arts would prevail; but the Father absolutely deny'd her Entertainment, (he having severely felt the smart, as well as Cost, of the many and great Inconveniences, which had before accrued to him thereby. Since which, the Daughter has behav'd herself, so Slightingly and Undutifully towards her said Father, as every body observes, that she will hardly own or take any Notice of him, when he comes Lovingly to visit her at her own House; nor will she, when her Father is in Town come near him, tho' she often at the same time, Visits his opposite Neighbour.

And this Daughter, when her Husband (who has not so strict an Obligation of Duty upon him) does in a grateful and decent manner, make Visits to the Old Gentleman, (when in Town) sometimes in a Confident manner, comes to her Fathers Lodging Doors in a Coach, to call her Husband home, and tho' her Good Old Father, hath frequently been so kind, as to go to the Coach Door, and invite his Daughter in, yet

she will not consent thereto; and she is so far from asking him Blessing, that she will not Vouchsafe to ask him how he does.

Many more Undutiful Carriages of hers could I here mention, too tedious to be inserted; but assure your selves, that this Monstrous and Unnatural Daughter, cannot nor does pretend to any other Provocation, (if it may or can, be so call'd) than what I have laid before you.

1. "What ought the Father to do more in this Case, to reclaim his said blind Daughter, than he has already done, the endearments before mention'd, not being one half of what I could relate?"

2. "What Authority ought her Husband to exercise over her, to oblige her to return to her Duties?"

3. "Whether she can duly prepare her self, as the Church of England requires, to receive the ever Blessed Sacrament; whilst she thus continues Guilty of high Ingratitude, as well as Undutifulness?"

4. "Whether a Divine, Knowing the miserable Case she labours under, can justify the Administering the Blessed Sacrament to her."

Chorist.

Feb. 7,

1704

ypst thus said the Society, Who all deal by a Compassionate Creator, the Father of us all Abusing, all his Generous and undeserv'd Favour, contemning his Threatnings, living upon his open banded Bounty, and yet disputing the hand that deals it out.

C

Un-

Ungrateful to his Beneficent overflowing Goodness, and insulting his invincible Patience and forbearance;——

And this peice of Female Insolence, is a Draft in little of *all the kind*; 'tis Man's dealing with his Maker express'd in miniature —— 'tis a Map of Humane Nature, which left to itself, is all contrariety and Devilism; 'tis a Testimony, that when Sovereign restraints are withdrawn, the bent of our Debauch'd Wills, runs as naturally to all the horrid extreams of Crime and Brutality, as Rivers to the Sea.

This Insensible Lady, wants but one Accomplishment, to make her a compleat Devil; and that is, that she would so finish her Wickedness, lay hands on her Aged Father, and bestow the last Office of the Knife upon him; and take away that Life, which did the World and her so much Injury, as to help her to Life, and send him out of the World that Usher'd her into it.

As to advice, the Society find themselves greatly at a loss in so Dreadful an Article, but in the best manner they can, they are willing to help.

1. To the Father, let him imitate God Almighty; who as the last and Greatest Judgment Man can suffer, and live, fills us with our own ways and leaves us to our selves —— let him Punish her with her own desire, and Condemn her to that Banishment from his Sight, which She has made her Choice; let him refuse to see her, Bless her, or to own her; till God shall give her Repentance and Grace, to humble her self and desire it,

2. Her Husband who it seems, acts both the Gentleman, the Christian, and

the Relation to the Father, has the Duty fix'd on him, by the Reason of the Case, to his Wife.

1. To Enjoy, Entreat, *for we must allow Love to go before Law*; and Command her to humble her self, and return to her Duty to her Parent.

2. He ought to endeavour to convince her, of its being her positive Duty, and to continue to shame her out of the Unnatural Practice, by his own Gentleman-like Example.

3. They cannot advise force in any Case between a Husband and a Wife; nor does he believe the Sex are ever mended by it; 'tis not a means appointed, and perhaps therefore not Bless'd from Heaven; and alas! what if a Husband do to oblige, when Nature, a Fathers Tenderness, a Childs Duty, and all the Obligations of Love and Gratitude cannot prevail.

As to the Person Guilty, their first Advice to her is to Repent, and humble her self to her Injur'd Father, returning to her Duty, and acting the Woman; the Christian, the Gentlewoman and the Relation.

As to Church, Religion, Sacraments, &c. *The Lord have Mercy upon Her*; for while she willfully and knowingly continues, in the Commission of so Notorious a Crime, as *Dishonouring her Father*; we cannot imagin of what Use those things can be to her, nor from what Principle she can expect any thing of happiness beyond this Life.

As to a Divine of the Church of England knowing the Case, and Administering the Blessed Sacrament to her; the Society are of Opinion, there are few of those Reverend Gentlemen, that would

would so, knowing it, venture to Admonish it to her, without first admonishing her, and obliging her, to Promise to reconcile herself to her Father; ask his Blessing and his Pardon; but the Society will not assume, to Teach them their Duty in this Case.

THE following Question, seems to have no manner of Difficulty in it, and is rather put down here, to invite Objectors if they have any thing to offer, than that the Society thinks it needs a Reply.

Gentlemen of the Scandal. Club.

SOME Gentlemen lately discoursing, concerning the Lawfulness or Unlawfulness, of several Persons Marrying together; one of them starts the following Query, viz. Suppose a Widower, having Children of Age, should intermarry with a Widow, who has Children also Marriageable; whether such Children may Lawfully Intermarry. The Company divided, some affirm'd the Lawfulness, others on the contrary; at length, two of the different Sentiments Waged a considerable Summ, and agreed to stand, to the Decision of the Judicious Society.

Wherefore, Gentlemen, if you please to give us your Thoughts in the next Saturdays Review, you will very much Oblige,

Gentlemen,
Your very humble Servants,

Jan. 17. 1704. S. L. J. R.

The Society's Answer is in short,
1. 'Tis no where forbid in the Sacred Law of Marriage, and Consentuinity.

2. 'Tis no where forbid in the Laws of this Land,

3. 'Tis Practis'd and admitted, by our Church every day.

4. They know no Objections lye against it, if there are any, they would be glad to hear them.

VARIOUS are the Adventures of these Gentlemen, that go a Fortune hunting as we call it; and pursue the hot Scent of Money, let whatsoever other Savour go along with it — This was a rational Observation to the Society, when they Read the following Story.

Gentlemen,

AS the Ingenious Society is greatly conducing to the Reformation of Manners, and Direction of these, who have not so much Experience and Judgment as themselves, a Person unknown, begs leave to Address his Case to your Consideration: — There is a Gentleman, who has occasion for just 8000 l. and luckily of late, (as he thought) had fall'n into the Acquaintance of a Lady, who had just that Summ to her Fortune, besides a Diamond Necklace and other Jewels, to the Value, perhaps, of 1500 l. more, and not unpromising (in her Person, Breeding, and Understanding) to be for the purpose of some Younger Brother, because they are such, as can never recommend her to anything above a needy Fortune, which Consideration you will easily imagine, gave him no small hope of Succeeding; but some indiscretions in her Behaviour have alter'd his intentions, (at least till he be favour'd with your Opinion to some Queening, lest her Fortune (tho' so considerable too) may not be sufficient

to justify him to the World for a Man of Sense, after Marrying one of her singular Mood, Figure, and Qualifications; the occasion of his Scruples happen'd as follows :

Some Gentlemen having bespoke a Dinner and a Room, for certain Ladies of Breeding and Fashion in a Tavern, convenient for seeing the French Colours pass by, this Lady (as a Foyle, and by sole dint of Fortune I suppose) was admitted amongst them; nothing was wanting for their Entertainment, which the House cou'd afford, and the whole Company were pleas'd, innocents and free, except this Lady, who with her awkward formality, cou'd not be persuaded to drink so much as one Glass of Wine, yet stealing down stairs, privately behind the Barr, cou'd Eat half a Peck of Oysters, gulle down her whole Pint of strong Port, besides half the quantity of Cherry Brandy, which it seems, so rais'd her Devotion, that about 7 that Evening, to compleat the Work of the Day, She strol'd all alone, to Doctor Burgefs's Meeting :

This Odd Account of his Mistress, has put a stop to his first Resolutions, till he have the favour of the Society's Opinion, to the following Queries.

1. " Whether a Woman (especially of her Fortune) that will Drink in a Corner; which Impotunity and Opportunity, be no unlikely to do any thing else in a Corner ? "

2. " Whether such a Drunken Saint, and not of that Religion (no Dissenter, as appears behind the Barr) can go alone at that time of Night, to Dr. Burgefs's Meeting, without any other Design than what every Sinner does, to any other Bawdy House in Covent Garden ? "

3. " Allowing one may buy Gold too dear, whether a Man of Honour had not better run the hazard to raise his Fortune by the Blade, than the Scabbard, when it must joyn him, for Better for Worse, to a Dame of such extraordinary Qualifications as these ? "

Your Solution of these Queries, you are earnestly intreated, to give in your next Review; and the Letter, tho' something long, it is hop'd that you will Publish, because it may be of Benefit to the Lady, as your Answer will to the Gentleman; in governing his Resolutions, who will always be bound to acknowledge himself,

Gentlemen, your most obliged
Humble Servant,

Jan. 16. 1704.

A. B. C.

As the Society have no Retrospect in this Letter to any particular Person, nor Design to mean or point out any body by it, so they put in their just Plea against Conjecture, Construction, and all the Unhappineesses of Guess and Divination; it concerns no Body but the Guilty, and whoever shall think herself touch'd in it, that's the Lady in their Opinion; for this they desire, to pass for a standing Rule in the Affairs of this Paper; that when a Story is told, and no Body nam'd or describ'd, but as the Crimes describe them, whoever shall please afterward to be disgusted at the Story, declares himself the Person Guilty, and ought to be esteem'd so to the World.

As to the Lady in this Letter, they are of Opinion with the Gentleman, that her Indiscretions are a False Balance to her Fortune, tho' he should reckon the Diamond Necklace and all the Jewels.

As

As to the Queries, the first they own is Severe ——— But there seems to be a great deal of Reason, and no breach of Charity, in Judging that a Woman that will be Drunk, will be a W——re, for that the Society supposes the Querist intends, since how can she be suppos'd, to deny a Man the liberty of her Body, that will venture it out of her own Government.

The Second Query, we understand to be no more Reflection upon Mr. Burgess's Meeting House, than upon any other Place of Worship, Church Chappel or Meeting House; since if they must all be Bawdy Houses, that strouling Women frequent, for Wicked Assignations, this Nation is much to blame, who are now building one of the most Magnificent Bawdy Houses in Europe.

The Lewdness of this Town, is too great to exempt the House of God, from the Sins of Men; and therefore, whether Meeting House or Church whether to D——l B——s, or to St. Kitts, St. Clement, or St. Pauls, where Rogues Assemble, Whores appear, and neither is the Place Unhallow'd, if ever it were Sanctifi'd; nor the People Reproach'd with the swarms of such Vermin, who abuse the appearance, any more, than your Flesh is made Carrion for the Flyes settling upon your Face.

As to your Query, whether you may not buy Gold too dear &c. The Society are indeed of your Opinion, only adding this, that if there is a Lady in the Town of such a Fortune can merit the Character, given in your Letter, the Gallows indeed may do much; but he that would come out of Newgate to Marry her, in our Opinion, comes out of one in

Gaol to go into a worse, and deserves no Pity.

Mark Antony lost his Empire for a Mistress; and here's Mr. Marcus Antonious as hecalls himself, has lost his Mistress for a Jest; to whom the Society's Answer will be very short.

Gentlemen,

I Shall endeavour to be more generous to your Honourable Club, than ever your Observator's Countryman did pretend to, in favouring me with your Directions; how to help a Lane Dog over a Stile; the Fact is as follows,

There being three of us merry Companions, going to our several Places of Abode, and in our way, were resolv'd to Joke with every one we met, and there happen'd in our way three Ladies standing at a Door, not far from London Bridge, and I accidentally (being over sighted) put a joke upon one of 'em, which was my Mistress; for which She has put me quite out of her Books, and am never to see her more; therefore Gentlemen, I earnestly desire you to put me in a way, whereby I may obtain a Pardon; for this unhappy Accident, in next Review; and not delay it longer; for which you may expect (not Black-Puddings but) Chancellors Fees.

From yours

Jan. 18. 1704.

Marcus Antonius.

The Society finds, Sir, you have affronted a Lady, that happens to have an Opportunity to pay you for it; now as that of Treating Women in the Street, is an Indecency insufferable, and yet unhappily not taken Notice of, they think you are well met with and for

For your future Government they recommend it to you to have more Manners, and to let People alone that don't meddle with you, least you happen to lose the next the same way.

THE Society had thought to have done with Love, Mistresses, and Madmen; but these sort of People are so importuning, we cannot avoid it.

Gentlemen of the Scandal. Club.

I'm a Young Man Passionately in Love, with a Pretty, Deserving, Witty Young Gentlewoman, whom I have Honourably Affiduonsly, and with all Circumspection,

* The Gentlewoman last mentioned.

* A Fair Young Angel from above,
Strives to allay my Pain,
With pleasing Stories of her Love,
Which is allow'd of, by Great Jove,
But still it proves in Vain.

My Grief does not from Love proceed,
But from Loves Enemy,
Yet I Confess I Love indeed,
But that does not my Sorrow breed,
'Tis that * She Loves not me.

* The Lady first mention'd

I Send these, Gentlemen, that you may see so much the more my Folly, and know what a Fool, that so Fatally misplacing my Affections has made me;

Pray let me have an Answer, and your Advice quickly in the Review, which will for ever Oblige,

Your Humble Servant,

Jan. 16 1704.

X. X.

What can the Society say to such a Gentleman as this, but that he begin a

Courted a great while with some small hopes; but now begin wholly to despair of attaining her, she having given me a positive Denial, by which I find I am modestly scorn'd: this, Gentlemen, one would think is Misfortune enough for one Man, but I assure you, my Unhappiness is much greater, for I am Unfortunately belov'd by another Young Lady, who has a large share of Beauty and Sense; and is every way worthy of Profound respect: Now being Heartless, I can make no return of Affection but must let her suffer, which aggravates my misery, and puts me into an exquisite Torture.

Being Overwhelm'd with Grief, I set Pen to Paper and Wrote the following Lines.

Slave to that he calls Love, stands in direct opposition to his happiness.

They confess this is one of the Arcana, which attends the misconduct of our Passions, and renders all our Relative Comforts Abortive; and tho' it has been accounted preposterous to advise in this Case, and Talking Reason to a Man in Love, seems to be Talking Gospel to a Kettle Drum; yet that this Gentleman may not say that he is neglected, they advise that he Labour to forget, what he cannot obtain; and

and look upon the other as a Medicine, sent from Above, to Cure his Moon Blind Passion; ending their Advice in this short Ejaculation, upon the Unhapi-

ness of Bewildred Reason, in these Articles of Life, which concern our Affections.

Tell me ye Sacred Powers that Rule on High,
If Love's a Heaven Born Passion tell me why,
Do Mortals Love, and Heaven so oft Deny.

'T had been a Noble Gift if from Above,
Mankind had Power t' possess what they approve,
Had always Power t' Enjoy or not to Love.

Unhappy Man! by Laws unequal Tye,
Bound to possess the Object he would flye,
And left to Love, what he cannot Enjoy.

TH^{O'} the Society has some reason to Guess, this is the Complaint of the same Daughter, of whom the Fathers Complaint is at large spoke to in the Review No. — Yet they are not backward in their Opinions on both sides; but freely refer the Reader to both.

Gentlemen,

Read^{ing} your last Review, and your Advice about a Disobedient Daughter; I desire you will give your Advice, how a Daughter ought to behave herself to a Tyrannical hard Father.

A Gentleman of my Acquaintance, hath a Daughter of the same Age and Qualifications, with the Young Lady mention'd in the Review; but she hath been more beholden to her Friends than her Father for her Education; he having been a Careless Man of his Family and Children, very Passionate and not Governing himself by Reason or Religion, but his Will

right or wrong must be her Law; if not she is term'd Disobedient &c. Nay he is void of Sense, as to call her by the worst of Names, not fit indeed to give a Woman; he hath never taken Care to promote her in Admiration, and by his Commands she hath Slighted and lost all her Friends, that were kind to her, and where she might have been entertain'd and promoted in Marriage, she hath always obey'd him, and finds herself Guilty of nothing, except retorting the Truth sometimes too plainly, when provok'd by him to the greatest degree, for which yet she hath asked Pardon, and told him, if he would but be easy, she would do any thing he should Order her; notwithstanding he bids her get her out of his House, and will not tell her what is her Faults, he hath often expos'd her to the greatest Temptations, and she is now in a fair way of being Ruin'd;

Yours &c.

T

That there are Duties on both sides, as well from Parents to Children, as from Children to Parents; the Society readily agree, and refer the Parties to our Learned Divines, who have Wrote at large on those heads.

But as 'tis the Societies Province, to speak directly to the Point before them, without Preaching on the several Subjects that come in between, they say to this Young Lady;

Madam, as to your Behaviour to a Tyrannical hard Father, they own it is a severe Afflicting Case; but it no way lessens, or removes your Obligation, or Duty

1. That he has been Careless of your Education, is doubtless his great Crime, and your particular Misfortune; and that the want of Care in him, has been supplied by other Relations, is a Test of the Sovereign Care, Our Maker in his Providence takes of all his Creatures, moving remote Branches, to make good the Relative Deficiencies of those nearer and more oblig'd; but still, Madam, this does not discharge your Obligation of Duty and Respect, nor excuses any Breach of the Fifth Commandment.

2. His want of Temper, you say, succeeds his want of Care, and his Passions and Excellences run him out to Indecencies; these are indeed melancholly things, and give cause of Complaint, but ought not to make you forget he is your Father, whose Infirmities you are to bear with, and still Cautiously and Punctually Discharge your own Duty to him, as he is a Parent.

The retorting upon him too plainly in these Cases, tho' Truth they cannot excuse, but they highly applaud your

better Government, in asking his Pardon for it; and the Offers of Submission and Obedience.

As to his Commands upon her, in Case of Marriage, and depriving her of her Friends, that would take care of her, 'tis confess'd are merely Tyrannical and Arbitrary; but so Sacred is the Obligation, and so Solemnly Inculcated by our Great Lawgiver, that we dare not advise or defend taking Arms against this Injustice, nor say, as we are apt to do in another Case, that the Duty being Reciprocal, the Breach of it in one hand, is a Dismiss of Obligation on the other.

What the Letter means by Exposing her to Temptations, and by her being now in a fair way to be Ruined, they cannot speak to, till 'tis farther explain'd; they think all Precipitations, of that kind are Crimes not to be excus'd, nor admit of no Extenuation from the Severities, or Misconduct of the Father; because since it appears the Lady is arriv'd at a competency of Discretion, to judge of her Fathers Actions, She ought not to pretend She wants it to Govern her own, and any loose that way, would silence all Pretences, and for ever justify the Conduct of her Father.

In short, the Society recommend to her; Patience and Duty; he that took care of her Education, the Parent neglecting, will in time make her Settlement and Prosperity his equal concern; if She continue by her Submission to his Providence, to expect it in the proper Channel of its usual Conveyance, viz. Virtue and Dependence, all Excursions, are Breaches both of Relative and Superior Duty, and She can neither Answer them to God, the World, or herself.

More

MORE *Enigma's* said the Society, when they Read the following Letter, and was going to thro' it by, when the Commiseration they naturally find in themselves for the Sex, mov'd them to read it.

To the Scandal. Club.

Gentlemen,

I Am a Lady, that am wofully troubled with a Whining Wretch, that is perpetually a sending me Letters; sometimes in Verse, and sometimes in Prose, but the last he sent me was in Verse, which seeming to be Enigmatical, I have sent it to you, our English Oracle.

I might easily, Gentlemen, Write you an Apology, for sending you a Copy of so long and canting a ——— I don't know what to call it, but I'll trust your Generosity for that; I only therefore desire you to give me your Judgments, what he means by all this; which will be highly entertaining in your next Review, if it will be no inconvenience to you: and I hope by that time, the Wretch will be sufficiently ashamed of himself.

From my Closet.

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In the middle of this Letter was a long Copy of Verses as they call them, sent by this Young whineing Lover, which the Author cannot prevail with himself to Trouble the Reader with, but after he has assur'd the Reader, that in his Opinion they are absolutely Deficient in Rhyme and Measure, and entirely destitute of all manner of that Trifle call'd meaning; if any Man has a desire to see them, he may have them at demand.

Upon a full hearing of this Case, the Society resolv'd.

That truly, Madam, what the Gentleman means, they don't pretend to know, but they perceive your Dislike of him is, that he does not come to the Point, and Speak what you would have him mean; and if they mistake you, they ask your Pardon.

A Parallel Case to this, is in the following Letter:

Worthy Sir;

I Have often Lamented the Case of Young Ladies, and now by reason of this Instance much more Lament it, which Story I will relate you; there Lives a Young Gentleman (yet Old enough to have more Wit) within Gun-shot of the Suburbs of London, who has been deeply in Love with a Young Lady in the same Town, for about a twelve Month, but has not the Face to speak to her; she knows his Meaning by his Gapeing, as she saying is; and by his taking all Opportunities to see her, and by his Affected Air and Carriage; but She, poor Soul, has not the Liberty Granted her Sex, of Asking first; Sir, this is the Case truly stated, and I desire your speedy Advice, for the Benefit both of the Lady and Young Gentleman,

Your Admirer,

and Humble Servant,

January, 16.

1705

This is a Case to be Pityed, but the Society Voted Unanimously against any Pity in this Affair, declaring that the Sex, not being permitted by the Laws of Custom to be Aggressors in that thing they call Love, is the only Clause, that

D

pre-

preserve their Authority in the World, and in this part or it in especial, to the Honour and Glory of the English Ladies be it spoken, for were the Men to turn the Scale, and be Courted, it would come to the very Laws of the Seraglio; that the humble Sex must take it as a Favour, and receive the Token of it Kneeling, when the Monarch Man, would Vouchsafe to admit her to his Bed.

Upon these and a Thousand other Considerations, it cannot be rational to Pitty a Lady that would have a Husband but cannot ask; for should the Women be put to ask, half the Men would deny; they would Bully them, and huff them at such a rate it would be intolerable; therefore whatever comes on't, they ought maintain the Privilege of the Negative Voice in all those Petticoat Affairs; and we there leave it as we found it.

THO' 'tis but lately the Author of this, was to have his head pull'd off, by a Lover, as furious to his Re-prover, as Dull and Impertinent to his Mistriss; yet the Society trusting the Authors hands for the Security of his Head, proceed to make this Triplet of Young Fops good, by the following Story.

Gentlemen,

HAVING Read some of your late Reviews, wherein I find several Nice, and Ingenious Love Cases, with as extraordinary Answers; I shall, (in a Case of the like Nature) beg the Society's leisure one moment, for the Relief of a Distress'd Lady; who is intolerably plagu'd, with a Dull Whining, Rhiming Lover, and as proof of what is above mention'd, I shall insert a Specimen of his Poetry, being the first four Lines of above Forty.

FLORINDA once was Fair, and an Eye she had,
That would have made the most indifferent Mad;
Not long ago, I walk'd that way alone,
And at the Door, I heard her Sigh and Groan.

Being unwilling to intrude upon the Society's more extraordinary Affairs, have only as above, inserted four Lines, the rest being much of the same dull strain or worse.

Now, Gentlemen, pray your Advice, how I may get rid of this Poetical Coxcomb, to which I have so great an Aversion; I act with all the Precaution imaginable to shun him, and he on the contrary to meet me; if by ill Fortune, I chance to meet him in the Street, he immediately declares how

much he Adores me, without respect to place. And to be short, he is Guilty of a great many other Impertinent Extravagancies, not worth observing to the Society, whose Direction in this Affair is very much desir'd in their next Review;

By their Humble Servant,

January 26.

1704.

Y. X.

On this Case the Society advis'd the Lady to Encourage the young Gentleman, take him up, put him to School a little, 'tis only want of Time and Judgment to ripen him, and he may do well enough; let her bind him Prentice to a Greek and Latin Carver, and by that time his time is out, and he has been set up for a Poet 5 years, that is to say, about a dozen years hence he may be fit to talk with her, Mean time let her buy him the Accademy of Complements, Witts Common-Wealth, and some such useful Manual, for his daily Study, and in time he may make a Fool of Parts.

THE Society have often declar'd against Riddles; Ænigmas, and double meanings, and yet cannot go Clear of Vulgar Importunities, as in the following Case.

To the Scandal. Club.

Gentlemen,

ON the 30th. of Jan. last, there was a Paper put in at the Door of a certain C—— with these Words. Pray remember the Scape Goat, as well as the Sacrifice. The meaning of which being something intricate, your Sense of them is much desir'd, and your Speedy Answer will extremely oblige.

Gentlemen,

Y^{rs} ft.

Y 70⁴.

Your most humble Servant,

T. S.

If it had been more Explicite where this Note was thrown in, and the Nature known. Temper and Character of the Man pointed at, the Exposition of this Affair might have been more regular, but taking it wildly as it appears, the Society are of Opinion, it may, among a great many other Interpretations, be taken as follows.

The Sacrifice may Signifie the Death of King Charles I. which was the Subject of the Day.

The Scape Goat may signifie his Son Sent into the Wilderness, with the Sins of other People upon his Head.

And the meaning of the expressing him self in this Paper, may be thus.

1. Either that they should fast, for the Afflictions of his Banishment, and in Remembrance of his Suffering, as well as for those of his Father.

2. Or by way of Reflection, that while they fasted for the Murther of the Father, and Inveighed against those that made him a Sacrifice, to Pride and Ambition, they should remember they had in a like Cruel and Unjust manner, turn'd out his Son to seek shelter in Foreign Countries, and as far as lay in them, Murthered and Destroy'd him; by which it follow'd,

1 That either the first was no Murther, and therefore it was No sence in them to Fast: or,

2. That the second was equally unjust and ought to be Commemorated with the same Abhorrence and Detestation.

F I N I S

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